t: von Schwarz--40a N-5 (ca 1895) 1900 RL1 Turkestan RL1

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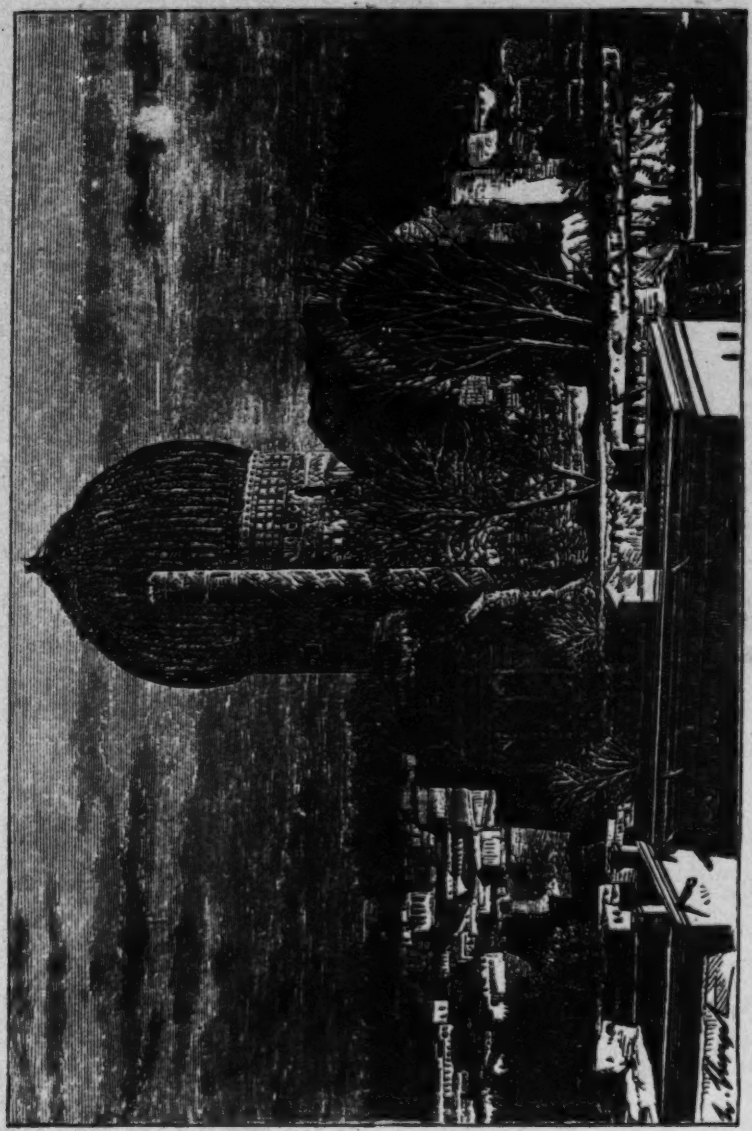

Fig. 70. The Gur-Emir mosque with the grave of Tamerlane in Samarkand.

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Fig. 11. The Hasret mosque in the town of Turkestan.

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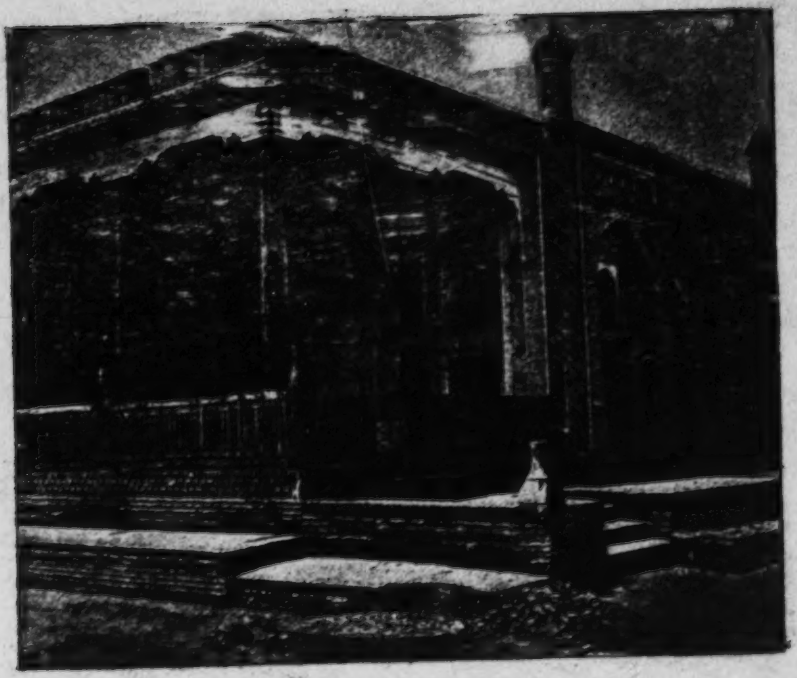

Fig. 11. Maxim mosque in Tashkent.

576 wear, soiled from the filth of the unpaved streets, before entering
368 a dwelling. For one does not sit on chairs in the dwellings of the natives or in the mosques, but simply sits on the floor. Consequently they do not demand of the Europeans that they pull off their boots before entering a mosque.

346 There are two types of mosques in Turkestan: the large cupola structures of firebricks with high facades and broad gate arches, most of which go back to the time of Tamerlane (Figure 70, p. 199 and Figure 71, p. 200), and the modern mosques, which consist of simple buildings, similar to an ordinary dwelling, with adjoining colonnades, like the one shown in Figure 72 (p. 201). In Tashkent there are only two mosques of the first type: the old half-ruined mosque, Hodja Akhrar, the mosaics of which are still partly preserved and prove that it was built in the same style as the Tamerlane mosque in Samarkand, and the more recent /203 Figure 73. Caption: The Interior of a Mosque in Bukhara. //204/Beklyar Beg mosque, which dominates the bazaar.

All the other mosques in Tashkent, and their number reaches 255, are more or less similar to the Maxim mosque, shown in Figure 72 (p. 201). As a rule they consist of one greater or smaller chamber, constructed of firebrick or simply of clay, and an adjoining portico with carved wooden columns and a level wooden roof. The floor of the portico is always raised several feet above the surrounding court. Sometimes there is no closed space at all, and the mosque then consists solely of a shelter, open in the front with walls constructed of clay. The interior of the mosques (Figure 73, p. 203), exhibits as a rule no decorations nor objects of furnishing, and the walls are in most cases not whitewashed even once. An elevation consisting of some steps built of bricks or clay serves as a pulpit for the mullah who is speaking. The mosques are always oriented in such a way that the wall opposite the entrance, toward which the supplicants turn during the prayer, whenever possible is perpendicular to the direction facing Mecca. Also in their prayers outside the mosque, the Moslems always seek to face toward Mecca, and in this connection they take the matter so seriously, that I have been asked by the inhabitants of all the towns I have visited during my travels, to indicate to them by means of my astronomic instruments as exactly as possible the direction toward Mecca. In every mosque there is a court or

l: von Schwarz--42a N-5 (ca 1895) 1900 Rl.1 Turkestan Rl.1

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Fig. 72 The interior of a Mosque in Bukhara.

346 garden of greater or smaller size with a pond in the middle at which Moslem visitors to the mosque make their prescribed ablutions before the prayers, if they have not already done so at home. These mosque courtyards form a favorite meeting place for all the residents whose only task in life consists in an unbroken delightful idleness, but who consider it beneath their dignity to loiter about with the younger men
793 at the bazaar and in the tea shops. At every mosque there is an 'imam' or permanent leader of prayers, with an assistant, who bears the title of 'sufi,' as well as a caller, endowed with a powerful voice, who must announce from the minaret of the mosque (Figure 74) the time of the morning and evening prayers and at the same time the curfew hour for the public houses. None of these ordinarily receives any regular salary. Instead, voluntary gifts are received, at the time of the high festivals from the vistors of the mosque in question, and at harvest time they are given a specified part of the fruit of the earth.

788 During the group prayers, inside the mosque as well as outside, the participants arrange themselves in rank and file like a detachment of soldiers, while the prayer leader (imam) is at the front in order to be visible to everyone. During the prayer people stand and kneel in rapid succession /205/ and touch the ground with the forehead from time to time; all these movements, to which are added various manipulations of the hands, are made first by the prayer leader and then imitated by the entire group, as though by command. This makes an extremely comical impression upon the non-participants, for the whole thing resembles an exercise in callisthenics more than a religious act, the more so since it all proceeds in deathly silence, for
[562] the prayers are not spoken aloud. Women may not participate in such common prayers nor visit the mosques. /Figure 74, p. 43a. Caption: The Minaret of Madamin Hodja in Khiva./

785 The Moslem fasts, which last all through the month of Ramadan, and are designated as 'urza', are completely different from the Christian fasts. They do not consist in abstinence from meat nor of moderation in eating, but instead in the prohibition of food or drink from sunrise to sundown, including even a drink of water. The Moslems are so strict in this connection that they do not even permit themselves to bathe fro some water could get into the body unintentionally through the nose or the ears. It can be easily seen that the observance of such strict fasts, especially during the burning heat of Turkestan, is no trivial thing. But scarcely has the sun set and the evening prayer is finished, before a solemn banquet begins with singing and dancing, a

I: von Schwarz--43a N-5 (ca 1895) 1900 RL1 Turkestan RL1

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Fig. 11. The Minaret of Madamin Hodja in Khiva.

l: von Schwarz--52a N-5 (ca 1895) 1900 RL1 Turkestan RL1

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Fig. 11. The Mir-Arab Minaret in Bukhara, The place of execution f serious criminals.

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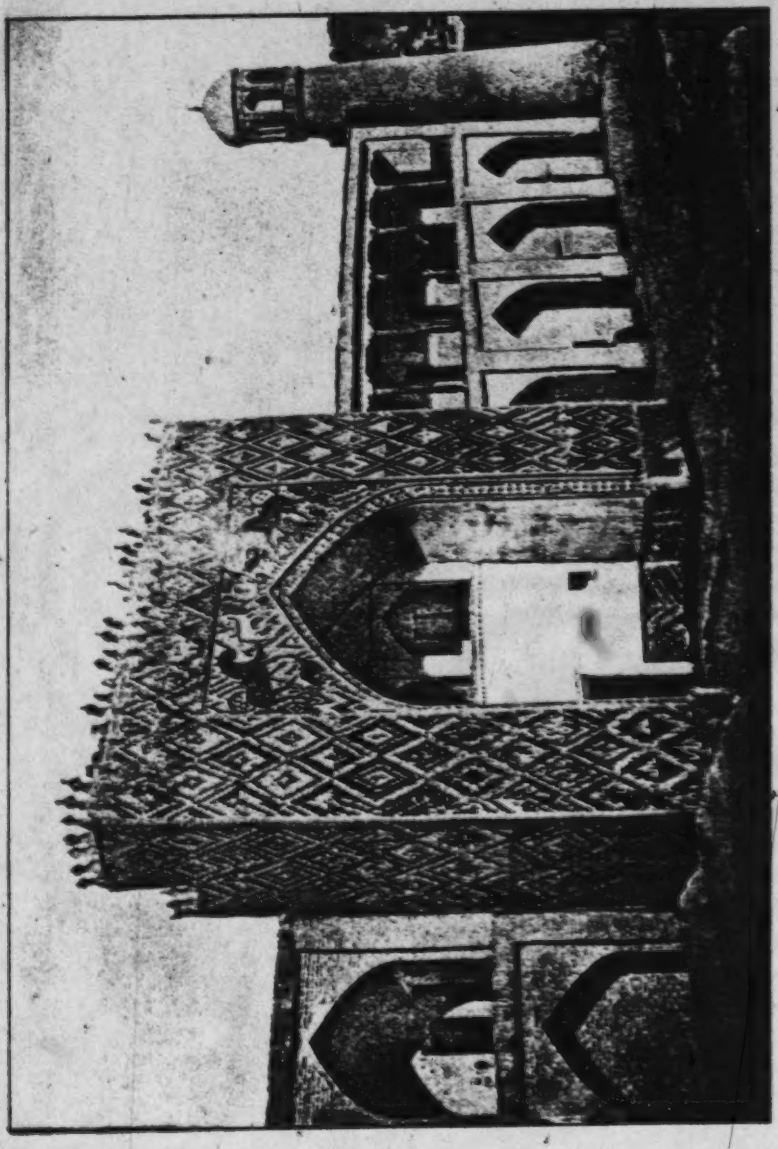

The Medrese of Rustem Beg in Uha-Tyube.

872 ly. For this reason the number of schools is very large. In Tashkent there are such schools in most of the 149 quarters into which the Sart town is divided. In 1879 Tashkent claimed to have 119 elementary schools, not counting those schools built by the Russians.

874 The Central Asian higher schools or medreses have only a distant similarity to our universities; they would be more comparable to the clerical seminaries in many Catholic countries for the education of theologians. They are boarding schools where teachers and students live together and are fully supported at the expense of the institution. The medreses receive no support from the state but are supported exclusively from the incomes of the wakf foundations, established by the founders of the medrese in question.

346 The medrese buildings (Figure 78, p. 57a, p. 221, Figure 79, p. 58a, and Figure 80, p. 58b, p. 224) are all built in the same style. They are as a rule two-storied (1) edifices of firebricks with a quadrangular /223/ /Figure 79.

1. Here and elsewhere I use the expression two-storied in the Russian sense of the term, while a house consisting only of a ground-floor is designated as one-storied, for I consider the Russian expressions more correct and practical than those used in most parts of Germany.

Caption: The Great Medrese in Bukhara (after a photograph by G. Merzbacher)./ /224/ groundplan. Inside there is a roomy courtyard, usually paved with firebricks, which is enclosed on all sides by the dwellings of students and scholars. Stables, kitchens and other offices are not found in these institutions. One reaches the courtyard through a gate in the middle of the main facade which is covered by a disproportionately high archway. The living quarters consist of two superimposed rows of cells, which are all of the same size. Before each cell there is a high niche-like entrance-hall which is open at the front. The cells are relatively dark, since they are lighted only by a single window placed over the door, which consists of a wooden grating pasted over with thin paper. /Figure 80, p. 58b. Caption: The Omar Medrese in Kokand./ The teachers and students remain in their cells mostly only at night and during the cold season of the year, but carry on their studies during the warmer weather in the open entrance-halls. The cells are not heated. The entire furnishing of the cells, for scholars and students alike, consists of a reed mat, a few blankets and pillows, which lie rolled up in

L. von Schwarz--58a N-5 (ca 1895) 1900 RL1 Turkestan RL1

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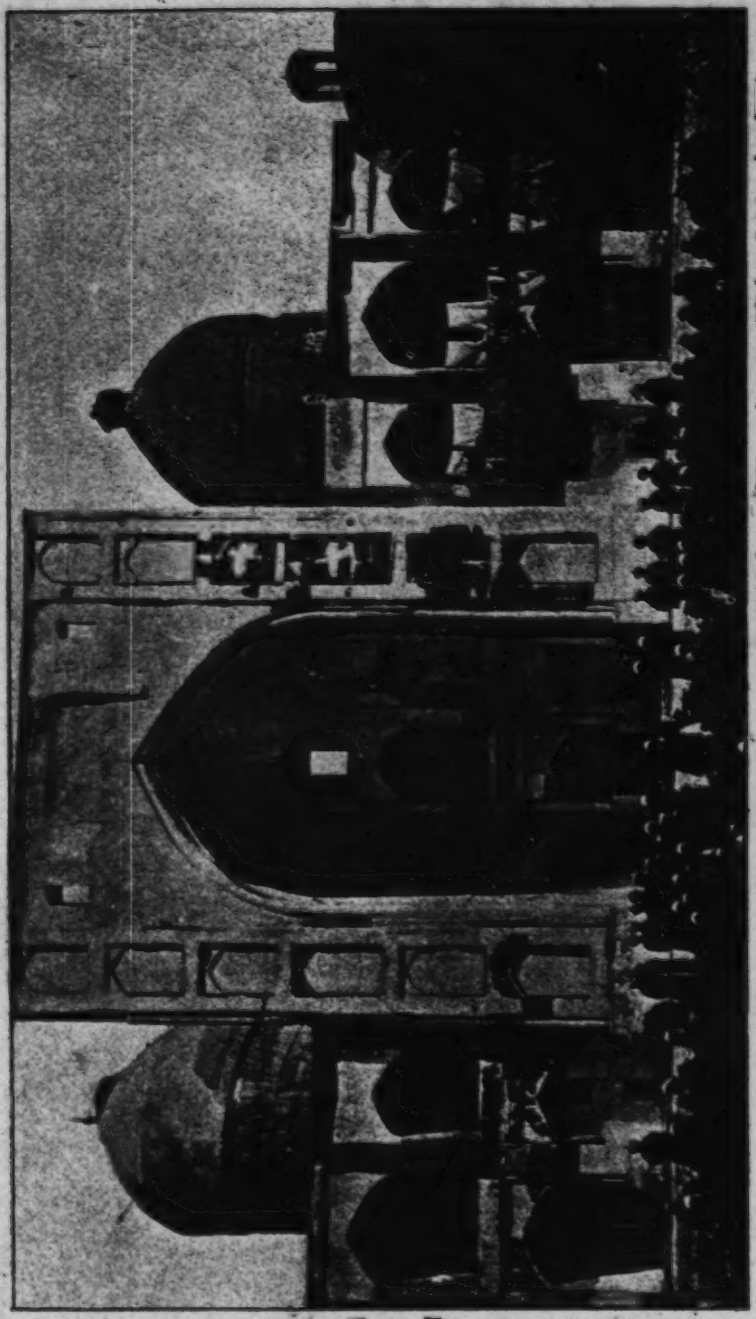

Fig. 11. The Great Medrese in Bukhara (after a photograph by G. Merzbacher).

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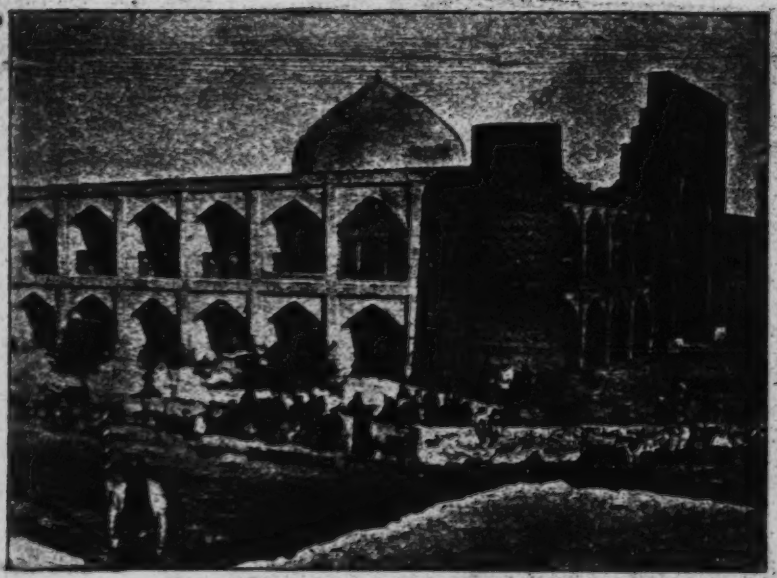

Fig. 4. The Omar Medrese in Kokand.

a corner during the day, and are simply spread out on the floor at night; also of a candlestick or an oil lamp, a brass washbowl and water pitcher, and finally, also of a few books, which the resident of the room is studying just at the moment. /225/ Each of the scholars usually has a cell to himself, while the students on the other hand live two to a cell. At the medrese there is also, as a rule, a mosque for the religious needs of those belonging to the medrese. 346

The business affairs of every medrese are administered by a mut- 874
eval, who, has charge of the management and utilization of the property which has been given to the medrese, the lands, caravansaries, mills, etc., and also the salaries and stipends paid to the teachers and students, as we have said above.

/Figure 81. Caption: Yunus Hodja, Mullah of Tashkent. (After a photograph by G. Merzbacher./

The number of teachers and students in a medrese naturally depends on its income, and for this reason it is restricted for each medrese. In Tashkent the largest and richest is the Beklyar Beg medrese, which supports about 250 students.

Thanks to the undemanding and simple way of life of the natives, the costs of maintenance of a medrese are, by our standards, extremely low, and many European professors receive a higher salary than the whole college of professors and the collective student body of a higher school of the first rank in Turkestan taken together. For this reason the number of medreses is relatively large, the town of Tashkent alone is counted to have seventeen altogether, of which six are distinguished for their wealth and large number of students. Some of these medreses have existed for four or five hundred years. The greateset number of higher schools are in Bukhara, the Rome of the Central Asian Moslems.

The teachers at the medreses are extremely respectable men and hon- 875
estly deserve the veneration accorded them by the population. They have renounced all the pleasures of the world and live only for knowledge. My former teacher Lamont, formerly Director of the Munich Observatory, was by disposition and way of life the true image of a medrese professor in Turkestan. The latter /226/ receive no honorarium from their students and are entirely dependent upon the modest means granted them by the medrese, which is only enough to provide the simplest food and clothing for themselves. The medrese teachers are mullahs who in most cases have finished their studies at the same medrese. They spend all their time either on their own studies or in the instruction of their students. Outwardly they are distingnished by their very dignified appear-

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1

186 European scholars, but also among Europeans generally as giving an increased insight into the Turkish world. The question of the historical unity of Turkish culture is being more and more explained. The two mystics, Ahmed Yesevi of the XIIth century in Yese [the town now itself called Turkistan near the Sir Darya] and Yunus Emre 150 years later in Anatolia, represented one and the same school and culture. The ancient enmity typified by the war between Bayezid and Timur, the respective national heroes of the Western and Eastern Turks, began to lose its force. The national literature of Azerbaijan shows how Chingiz and Timur are becoming the greatest heroes of a national consciousness common to all Turks. There is no doubt that Ismail Gaspirali's [1] work had an influence in Turkey, and was the first sign of the reforms which took shape 50 years later under Atatürk.

The Yesevite School of Ahmed Yesevi in the realm of religion; the epics of Oghuz Khan, Dede Korkut and Köroghlu [2] in the domain of literature; the works of art and monuments of the East Turks and the West Turks; all these are a pledge of th. universal significance of Turkish civilization. Until recently ●[346] historians of the art of the Osmanli period held the Green Mosque at Bursa to be purely an Osmanli work; it now transpires that it is ornamented by Tabriz tile-artists who knew the art of the Ilkhans, and by a Bursa decorator who had learned his craft in the time of Timur at Samarkand. The monuments of the Ilkhan period at Tabriz, the mosques of the Timurids at Meshed and Herat, the glorious *medreses* at Samarkand, Yese and Urgench are of one and the same Turkish civilization.

○○○ In the Caucasus a pan-Turkish ideal arouses jealousies among those who are not Turks, or even Muslims. But that is another story; here in Turkistan emphasis on this ideal need not weaken the national resistance from Europe against the Great Russians, nor should Georgians and Armenians suspect motives which inspire those who seek the independence of the homelands of the Turks.

On the narrower stage of Turkistan east of the Caspian,

[1] Crimean writer, XIXth century. See Chapter XIII, p. 226.

[2] Old epics of the Uzbek, Kazak and Turkmen tribes handed down by word of mouth. Soviet scholars have done much to reduce them to writing, but usually to Russian and not in the original. The latest Ukase is that this is the literature of a bygone feudal age, teaching a false bourgeois nationalism and must be shunned. On this subject see Bib. II, 7, Dr. Wiener.

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1

(iii) *Timur and the Timurids*

175 Timur, born in 1335, usurped the Chaghatai power in Transoxiana in 1369. He belonged to the Barlas tribe of turcized Mongols, resident at Kesh on the Kashka Darya south of Samarkand. The fact that he came from an irrigated and settled part of the country is significant: while he maintained the tradition of close relations with the nomads who, with their horses and arms, provided the sinews of war, he was attracted by the garden pleasances and the flavour of the already hoary civilization whose cities were grouped along the mountain-skirts where the fertilizing waters spring. In the matter of martial tradition, Timur may have felt himself closer to the men of the steppe than to the people of the towns and villages, but, as Barthold says, he had recourse to a procedure gravely suspect in Chaghatai and Mongol eyes, for he chose a great city to serve as his dwelling-place, and he began to 346 construct in it great buildings. Nor was it only in Samarkand 175 that Timur is remembered for the splendid architecture that bears his name. At Yese too he built a magnificent shrine over the grave of the mystic Ahmed, and at Shahr-i-Sabz, his native place, there still stand the immense piers of the Ak Serai, the white palace of his dreams. Though after the manner of his kind Timur carried fire and terror across all Western Asia, his memorials attest not only a passion to build grandiosely, as have many conquerors before and after him, but something more intimate. He had a feeling for the setting of a shrine — at Yese in the plain beneath the Kara Tav not far from the flowing Sir Darya, at Samarkand the jewels in a green garden against a mountain background. Man of violence himself, his grandsons, and their grandsons, had that peculiar touch and feeling after beautiful things, the work of nature, the product of man's artistry, that we associate with the Muslim spirit at its best. Most famous is the Registan in Samarkand with its three *medreses*, the oldest built by Timur's grandson Ulugh Beg. Of it Curzon said he found it still in his time, even in ruin, the noblest public square in the world, a triumph of massive simplicity and grandeur with which nothing in Europe, save

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1

perhaps the Piazza of St. Mark's at Venice, and that on a humbler scale, could even aspire to compete. Others have written of the tombs of the city, the Shahzinda[1] mausoleum and the rest. Every witness has striven, as did Curzon, to pass on a vision of the Samarkandian tiles — 'turquoise and sapphire, green, plum-coloured and orange, crusted over with a rich siliceous glaze, and inscribed with mighty Kufic letters — by which these glorious structures were once wholly and are still in part adorned'.[2]

In Tsarist times it was complained that the Russians had done nothing to preserve these great relics from demolition and decay, and further damage was done during the interregnum between the fall of Tsardom and the consolidation of Soviet power. Fortunately, there is reason to believe from later observation, reinforced by the evidence of local publications, that the Soviets have awoken to this heritage. The climate itself, dry and comparatively soft, is probably as favourable to ancient buildings as any in the world; the damage comes from earthquakes, which in that country are frequent and severe.

In the eyes of Eastern Turks Timur is the great assimilator. The policy they see worked out in the conqueror's hands is that of the adaptation of Turkish culture to the traditions of Islam, a synthesis of Turkish valour with Arab-Persian civilization. Timur, having conquered, set aside his barbarities, and aimed at the ennoblement of the Turkish political tradition by infusing it with the stream of Islamic thought, in his time modern. But this was a confluence, not a blending, of two living currents, each indeed colouring the other at the margins, but flowing side by side and apart towards the sea. This twofold influence, they hold, has enabled the most representative Turks of this and indeed of all ages, to remain conscious of the things of the spirit, but to draw a clear distinction between religion and politics.

The conquests of Timur in the field of battle were more fleeting than those of Chingiz who preceded him. Even the

[1] Cf. Bib. I, 54, p. 86. [2] Op. cit. p. 336.

4:Lelx U-5 (no date)1941 Rl.1 Turkestan Rl.1

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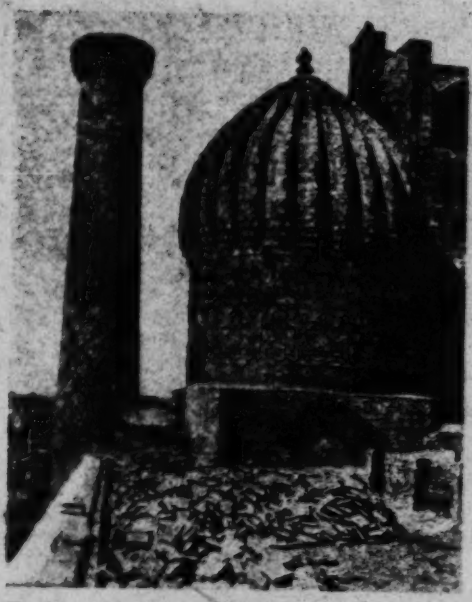

The dome of the Mosque of Shir Dar in Samarkand. Built in 1616.

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find expression in habits and customs, dress and textiles. This is particularly the case where Western Turkestan is concerned (see ill. page 145). The richness of the country attracted many invaders, all of whom have left their mark on the country and its population. In an-

175

[See cat. 116, p. 52--Analyst]

346

Tamerlane's tomb at Samarkand.

175 cient times it was the northermost part of Persia, closely united to that country by ties of religion and culture. Its inhabitants, even those of the extreme northern districts in the neighbourhood of the Aral Sea are frequently depicted on sculptures of the tombs of Persian kings, and are seen among the tribute bearers on the friezes of Persepolis (see ill. page 1439). They are shown wearing caps that cover the entire head with the exception of the face; these caps are not unlike those worn by some Kirghiz tribes as a protection against sand and snow-storms. The figures depicted as subjects of Persia may have belonged to a nation which spoke one of the Indo-Germanic languages, and it is assumed that Turkestan was originally peopled by one of the many Indo-Germanic races. However that may be, large-scale migrations of tribes, the effects of which were felt throughout Asia and sometimes even in Europe, swept over the country, and changed the character of the population. In 329 B.C. Alexander the Great conquered Turkestan,

* [see cat. 116, p. 19 --Analyst]

20

4:Leix U-5 (no date)1941 RL1 Turkestan RL1

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View of the courtyards of Mohammedan houses in Samarkand. In the background the ruins of the great mosque built by Timur between 1398–1403.

162 and to profess a pure form of Islam. For that
69 reason the Uzbegs contain all the elements of
184 the Turkestan population, Arab, Turkish, and Tajik.

The two million Sarts who in the main make up the municipal population of Western Turkestan are even more of a racial mixture than the Uzbegs. That is not surprising considering the fact that the cities of Turkestan have always been great trading centres of international character. Nowadays, the differ-

8:Kostenko 151-G-4,5 (1868-80)1880 RL1 Turkestar RL1

[Kuldja]

563 177 Having lived in the midst of Chinese civilization and in Chinese surroundings, the Taranchi, both in Kuldja and in other towns in the Ili province, have taken over very much from the Chinese. Their wives walk about the streets with their faces uncovered, in spite of the strict precept of the shariat to cover the face with a thick veil. In the houses, a somewhat improved furnishing has been introduced: plank beds have been put up in the rooms, tables have been added, stools, and even easy chairs of the simplest construction. Also in matters of dress the Taranchi do not hold strictly to the precepts of the Koran, and they have learned to change the wide and awkward khalat for the shorter and more convenient kaftan from time to time. In addition, the Chinese taught the Taranchi the use of coal for fuel and factory production, etc., etc.

The Taranchi are the predominant population of Old Kuldja. This is also why the appearance of the town is not purely Chinese in character. It is notable that the two main [342] mosques in Kuldja are built in a pure Chinese style, while the Chinese idol temple looks like the lowest sort of hovel.

361 342 There are a very few buildings left in Kuldja built of fire brick with ornamental figures, and with tile roofs. These were already built by the Chinese. Almost all the houses are adobe, /431/ with roofs made of reeds, squat, dark, unsightly, a type which is common among the buildings of the Moslems in Central Asian towns.

361 In the town are two bazaars: the Taranchi

361 the laws of Confucius. Each lad has a book in
346 his hand, but they all study together, shouting, similar to the way it is done in Jewish and Moslem schools.

The chapel itself is housed in a dark but quite spacious room. The furnishings are strongly reminiscent of a Catholic church. By the front wall there is a large altar, set with various viands, church lamps and vessels from which smoke issues forth. Behind the altar as well as along the side walls there are images of a dragon. The figures of saints are distinguished by their corpulence and rotundity. Flags are hung along the walls like banners.
788 Finally, bells are hung up near the altar. The divine service is carried out by a dirty and ragged personage, who, with a bundle of smoldering candles in his hands, and accompanied by measured beating of the bells, makes endless bows, to the ground and halfway to the ground as he approaches and retires from the sacrificial table or altar.

On important occasions, instead of spoken prayers they burn little pieces of paper with written prayers or wishes, in the belief that prayers born up in this manner reach God more quickly. (1)

1. There is still another original way of praying. They fasten a small piece of paper to a wheel, with a prayer written on it. The wheel turns about quickly, and each turn of the wheel is considered as a whole prayer, separately uttered.

[Kuldja] RL1

361 Among the Chinese of Kuldja there are
795 about eighty persons who are Christians and call themselves Catholics. They have a small church in the form of a chapel, located on the edge of the town. Inside the chapel is a litograph picture of the Mother of God, the Crucifixion, two copper candlesticks and a Latin bible.

In general the Kuldja "Catholics" are very insecure in the foundations of their faith. They wear crucifixes around their necks, and read prayers /434/ in Latin. When they appear before the authorities with a plea they set their crucifixes outside.

In the houses of the Kuldja Catholics one sees on the walls an image of the cross instead of icons. In addition, one may also see from time to time rosaries with a crucifix, or a palm on which a crucifix hangs.

[797] Christianity was brought to Kuldja by French missionaries, who came here from Peking.

361 Here are the statistical data for the number of houses and population in Kuldja. In 1872 there were in Kuldja:

[346]

Eastern Orthodox Churches	1
Roman Catholic Churches	1
Chinese temples of idols	2
Mosques	36
Houses	1,258
Total number of buildings	1,298

361 The population of Kuldja divides accord-
162 ing to peoples and estates in the following manner.

361 world. For one hundred years Samarkand was the seat of broad scholarly, administrative and commercial activity, and contained over 150,000 inhabitants. The massive remains of ancient buildings testify even today to the past glory of this city. The new (Moslem) town is not strikingly beautiful. Like all other Central Asian towns, it is made up of narrow crooked streets, lined with clay walls, ugly squat little houses, miserable small stalls similar to dog kennels, etc. etc.

361 /438/ The pleasantest place in town is
346 the Rigistan - a small town square, which is formed by three ancient mosques and medresses, situated perpendicular to each other: the Tillya-kari (i.e., gold) medresse, the Shir-dar (named for the mosaic figures on the front of two animals resembling lions; the Persian word for lion is shir, and the Ulu-begi. This last building was once famous for its seat of learning and its observatory, but now it has suffered much from the ravages of time and earthquakes.

361 In the eastern section of Samarkand an
764 ancient building of Persian architecture is to be seen, known by the name of Gur-emir (the tomb of the emir), and containing the tomb of Timur. This mausoleum is crowned by a cupola which looks like a truncated melon. Along the sides there were two minarets, but one recently collapsed. The interior of the building is octagonal and consists of two rooms. The floors are laid with white marble, and the walls are covered with graceful azure arabesques and with quotations from the Koran in gold. The tomb of Timur is made of dark green jasper, and has the shape of a truncated pyramid, about

361 three feet wide and six feet long, turned with
764 the foundation uppermost. (1)

1. This stone constitutes a remarkably large single piece of nephrite.

This stone was split in two while in transport, after the conquest of Samarkand by Shakh-Nadir. Next to the tomb of the Emir are tombs of his teacher and various other members of his family. All these tombs are enclosed by a carved marble grating. By a narrow staircase one reaches the dark vault, which is also decorated with arabesques and on the floor of which there are the tombstones in the same order as they are placed up above. The copy of the Koran copied by Osman himself (the third Caliph of the faithful) was preserved in this underground vault, which still show traces of the Caliph's blood, for he was killed apparently while he was working on it. This historical document was sold for 100 rubles by Samarkand mullahs when the Russians took the city, and was placed in the Imperial Public Library in Petersburg.

361 /439/ The most interesting of the
346 monuments of the past are the ruins of the Bibi-Khanum mosque, which was built by one of Timur's wives, the Chinese princess Khanum. The best artists and architects were engaged for the erection of this building, which is imposing in its proportions and magnificence. This temple occupies a large area, and consists of three mosques, connected with each other by a square structure in which the cells and the auditorium of one of the largest medresses are located. The main entrance gates were at one time cast in bronze and covered with

361 inscriptions and arabesques. Later one of the
346 impecunious rulers of Bukhara had the gates melted down for coins. With the passing of time the walls of the building have cracked and fallen into ruin in many places. The western cupola is the best preserved part. Here the walls are covered with tile mosaics which are strikingly colorful, and in addition the design has been made very artistically and shows highly original taste. In some places the azure and gold are as fresh as though they
364 had been put on the walls only recently. In the middle of the building is a huge table of white marble on nine short legs. This table is turned toward the window behind which was the enclosed place of Timur's wife - Khanum. On the table lay a huge Koran, on pages of parchment, so that the wife of the terrible conqueror could read it from her window. Not far from this building they show the tomb of the founder herself, Khanum. But this tomb is scarcely remarkable, being a formless pile of ruins.

361 Not far outside the town are the extensive ruins of the summer palace of Timur, the Khoz-reti-Shakh-Zinda, where the former rulers of Samarkand went to worship, and then made their triumphal entrance into the town. Samarkand, like most of the Central Asian towns, is enclosed by a wall, which is 13 versts in length. The town has quite a regular square shape, on the western side of which is an extensive citadel, which itself is enclosed by a wall which is 8 feet (3½ arshins) high by 10½ feet (1½ sazhen's) at the base. The walls are crenelated, and have flanking projections. This citadel is the most extensive in all of

361 population. In the Kalinau district the po-
247 pulation is more densely settled as a result of the fact that the largest of the two town bazaars is located there, and therefore practically all the trading estate lives /445/ in that district. In the Razak district the inhabitants work more in gardening.

361 Of the town buildings in Khodzhent,
346 three medresses of fire brick are particularly remarkable. One was begun by Ak Buta Beg, who was mentioned above, and finished by his wife Izyat Alyam, about 150 years ago. In this medresse one teacher (mudaris) instructs about 50 students, who live in 28 separate rooms. The remaining medresses were built 40 to 50 years ago. One was built by the Khodzhent Beg Shakhi Divan Begi, and has 23 apartments. In it there are about 40 students and 2 teachers The other medresse was built by Mukhamed Sadyk Alim, also with 23 lodgings, in which 30 students live and one teacher. These medresses are named for the persons who built them.

Of the medresses which are built not of firebrick but of clay the following are worthy of note. One is the medresse Namazga, which was built about 60 years ago by Beg Khaly Kum Mirza. In it are 23 lodgings, 2 teachers and about 50 students. Another is the medresse Hazret Sheik Maslah-Eddin, which was built about 20 years ago by Mirza Hakim Potavali, with 10 lodgings, in which there are 14 students A third is the medresse Mahomed-Hussar, built by the Beg Hash Barkan Bay, about 180 years ago. It contains 13 cells, in which one teacher instructs 30 students.

8:Kostenko 173-G-4,5 (1868-80)1880 RL1 Turkesta:
[Khodzhent] RL1

361 There are also certain mosques which are
346 outstanding for their age and their relatively beautiful architecture. One is the mosque Hazret Baba, built by Tengri-Kul Divan Begi about 150 years ago. A second is the mechet Hazret Hodja Komal, built approximately 175 years ago by the Beg Abdul Kasim Kush begi.
[776] In honor of the chief saint, the patron saint of Khodzhent, Hazret Sheikh Maslah-Eddin, one of the residents of the Khodzhent suburb of Undzhi built a mosque about 150 years ago which is named for the saint. About 20 years ago it was repaired and rebuilt at public expense so that at the present time this mosque is really quite an attractive example of Central Asian architecture. A fourth is the Khosh mosque, built about 120 /446/ years ago. A fifth, the Takhto Tutti Kalyan mosque was built about 150 years ago, and named for the mulberry tree, actually of enormous proportions, which grows beside it. (Tuti kalyan means "large mulberry tree.") A sixth is Namazga. This mosque was built about 130 years ago by Fazil Beg, who was simultaneously Beg of Khodzhent and Ura-Tyube. A seventh is the Dzhamiya Pegu Arkysh mosque, which was built 80 years ago. The Darishikyaf mosque was built about 200 years ago. And the Dzhamyai Sary Sen mosque was built approximately 100 years ago.

361 The industrial character of Khodzhent
438 can be seen by the number of shops, and in-
366 dustrial and manufacturing plants (dukans); their total is 1,141. This total number of commercial and industrial plants is subdivided as follows:

361 finally it became an independent dominion. This happened when the begs stopped recognizing the emir or khan as their sovereigns and ruled the town independently for a while until they finally fell under the rule of the neighboring khans again.

Ura-Tyube is situated at the foot of two elevations. On one of these stands a citadel, and on the slopes of the other is the northwestern part of the town. The town is about 6 versts in circumference, and is enclosed by a double wall which contains 7 gates: 1) Chakmak-tash; 2) Yase-Bak; 3) Say-Bala; 4) Kara-Bek; 5) Darvoaza-Bala; 6) Darvoaza-Nidzhsany; 7) Saypayak.

/449/ The town is divided into 'Guzars', of which there are 58 and which correspond to the mahalas of Khodzhent. This division into Guzars has existed for a long time, but it is not known when and by whom it was introduced and what factors were taken into account when it was done, since the guzars are unequal both in size and in number of population. In the town there are almost no gardens, so that all the houses are crowded close together. They are distributed mostly on side streets, which are entered through large wooden gates. The bazaar is placed almost in the middle of the town and occupies a large area.

361 Of the town buildings two medresses
346 which are constructed of firebrick are worthy of note. One is the Kok-Gumbes medresse, which has 17 lodgings (cells) in which 6 teachers instruct 20 students. This medresse was built 320 years ago by Abdul Latyf sultan. The

361 other, which is the completely new Rustam beg
346 medresse, was built about 15 years ago. In its 49 separate apartments live 50 students, who are instructed by 4 teachers. There are two remaining medresses built of clay. In the Namazga medresse there are 12 apartments for 30 students which were built by the two begs Mohammed Rakhim Attalyk and Khudoyar Vallyami, and 18 other lodgings for 25 students, built by another beg. The mosque at this medresse was built by the first two begs out of firebrick. It has four teachers. At the fourth medresse, built by the Beg Said Gaza Hodja, there are 12 apartments for 15 students, who are instructed by 1 teacher.

361 There are 1,398 houses in Ura-Tyube and
162 the population is counted as 4,804 persons of both sexes. The predominating nationality is Tadzhik. After them come the Uzbeks with 900 persons. There are in addition 6 Jews and 12 Hindus in the town. Not having their own households they live permanently in caravanseries which belong to them.

There are no other native peoples in the town. The Kazakhs never settle there but travel only to the bazaar to sell wood, coal and cattle and to buy such necessary objects for themselves which they are unable to produce in their own domestic industry, and indeed their own produce does not satisfy almost all their needs.

361 /450/ Outside the town, to the south, west, north and northeast, there are the gardens and plowed land of the town dwellers, who move out in the summer to these gardens, so that